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ignorant. In infanticide the mother was accustomed to place her hand over the mouth and nose of the infant, but the newspapers showed the danger of this method; so at present the child is strangled under a pillow or blanket, which leaves no traces. Mutilation and incineration often follow each other. It is natural to assassins to cut a body into pieces, as it is easier to dispose of it.

Epidemic and endemic murder are frequent in great social disorders, as in the French Revolution and the Paris Commune; the sight of blood in a crowd is contagious, excitement follows, then concentration on one idea, which demands victims. War is a neurosis, in which people rise in a mass, it is a contagion that affects all minds, and acute in nature; it is a homicidal insanity. Violation followed by murder is a local epidemic. A band of young men after more or less drinking, meet on an isolated route a woman, it matters not whether old or young; they maltreat and violate her; their wantonness being appeased, it changes into homicidal furor, they urge one another on; they not only kill their victim brutally, but make her suffer.

The author after giving numerous illustrations makes the following general conclusions: The idea of murder is essentially contagious; in order to be manifested, two factors are necessary, (1) heredity or degeneracy, (2) education, by which is understood the action of examples, the description of crime, etc. The prophylaxy of murder rests: 1, in the moralization of customs; 2, in the regulation of the accounts of crimes given by the press; 3, in a more logical severity in the courts; 4, in a more moral and individual hygiene.

Du Dépeçage Criminel. A. LACASSAGNE. Archives de l'Anthropologie Criminelle. Tome troisième, 1888.

The author is one of the most distinguished medical legalists in France. "Dépeçage" (*διὰ-τέμνω*, I cut through), is the act of cutting a body into more or less equal portions. Criminal "dépeçage" is the act of cutting the human body into an indefinite number of fragments for the purpose of disposing of the victim and of rendering his identification more difficult. Sometimes the head, the arms, the limbs and trunk are separated; or they may be reduced to pieces. This method of the assassins has become the style; it is by imitation, made contagious in feeble and hesitating individuals through detailed descriptions by the press. They seek the methods that will make the greatest difficulties for justice. In inquests, care must be taken not to suggest to the guilty machiavelian plans; since their minds are very simple, and too impulsive to carry out combinations. The magistrate or physician should try to think as they do, and always by making the most simple hypothesis.

The advancement made in constituting identity has caused the criminals to take more precautions. Thus an assassin says that if he killed anyone, he would strike him on the head, then he would skin him as a calf, cut off his ears and nose, and take out his eyes so that he could not be recognized, and cut his body into pieces and scatter it here and there.

This form of bestiality is the most genuine mark of the destructive instinct. This is not in obedience to the laws of atavism. But it is because these criminals are as they are, that we call them an arrested type; since the most ancient times, their instincts have remained the same; and since they have few ideas, they are necessarily destined to imitation.

Historical anthropology distinguishes religious "dépeçage" or sacrifice from judicial "dépeçage" or torture. To appease divine anger, children were offered; after victory, the prisoners were sacrificed and eaten. There is a sort of pathological cannibalism as in famines and popular tumults, manifested through a perversion of taste and excitation of destructive instinct. In judicial cannibalism, after sentence, two

or three days are given the people to assemble; the party offended has his first choice, and cuts it from the living victim; then follow the others according to their social ranks, and cut according to their preference. In the middle ages crimes against royal persons were punished by quartering the guilty; sometimes the wrists or feet were cut off before execution. In all times criminals or despots have had the cruel fancy of mutilating their victims.

The author presents an instructive table giving the observations of forty cases. The practice most common is where the assassin after the homicide, greatly excited and out of himself, begins at once to section the head, to make sure of death, and to do away with the part most liable to cause recognition; then follow the inferior and superior members. Sometimes fatigued by the struggle and the emotion, the assassin waits till the next day, sleeping soundly during the night.

Dépeçage can be practiced in case of accidental death, by dismemberment for conveniently carrying the body. Some aids in examination are: the teeth, surface of body, length and color of hair, scars, tattooing; wounds by both fire-arms and knife, indicating more than one operation; or some parts well sectioned and others badly; direction of the cuts, showing left or right-handed person; way of tying knots, packing or sewing, indicating a sailor or a woman; way of disarticulation, indicating a cook; bloody hands, direction of the drops of blood, instruments stained, or clothes torn or stained; general disorder in location; rate of putrefaction, especially rapid in those succumbing from great fatigue; if cut soon after death, there is hemorrhage, so putrefaction is slow; but it is rapid if "dépeçage" is long delayed; the flow, coagulation, and infiltration of blood, and separation of the wound leave no doubt. If there are traces of inflammation, or change of color of the ecchymoses, these indicate that the wounds were made during life.

Although the publication of such details provokes imitation, or forces the murderer to improve his methods; yet observations are reunited, compared and commented upon; this is a compensation, and can be utilized by the state.

Le Crime en pays Créoles. Dr. A. CORRE. Paris, 1889. pp. 314.

This book is a sketch in criminal ethnography. It is a natural history of crime; but of distinct races under metropolitan assimilation. The author gives a general insight into the evolution of delinquency and crime among the Creoles inhabiting Martinique, Guadeloupe and Guguane in the Atlantic ocean, and Réunion in the Indian ocean. These contain in all 450,000 inhabitants, of whom one tenth is white. There are the black Creole as distinguished from the black Africans; the white Creoles and the white Europeans, and a mongrel race coming from the union of these.

Criminality here is influenced rather by the social conditions than by racial factors. In the time of slavery the negro, a passive and almost negative being, committed less crime than the white man. At the time of emancipation the blacks gave themselves to abominable acts; the white population was so reduced as to have scarcely any influence on crime. The colored population increased in power as the field of its appetites enlarged. Criminality increased proportionally to the population, however. If social development is a cause of crime, it is also a corrector and reducer of dangerous impulses through the collective education on which it reposes. Emancipation certainly ameliorated the negro. But assimilation makes the number of crimes formidable, for in a rapid evolution the weak and impotent, remaining behind, furnish the largest number of criminals. The negro and white man have distinct physical organizations, and as a result distinct social aptitudes. The most advanced social organization is not comprehended by the